

I. 7.
RL
Dr. Samuel Miller

Vol. 8.]

FEBRUARY.

[No. 8.

THE
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JEWISH CHRONICLE.

PUBLISHED UNDER THE DIRECTION OF THE

AMERICAN SOCIETY

FOR

MELIORATING THE CONDITION OF THE JEWS.

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REV. E. R. MCGREGOR, A.M., -EDITOR.

נחמו נחמו עמי יאמר אלהים: Is. xl. 1.

ἡ σωτηρία ἐκ τῶν Ἰσραηλίων ἐστίν. JOHN IV. 22.

Through your mercy they also may obtain mercy. Rom. xi. 31.

.....
New-York :

PUBLISHED AT THE SOCIETY'S OFFICE,

CORNER OF SPRUCE AND NASSAU STREETS.

1852.

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NOTICE.

THE RT. REV. CHARLES P. McILVAINE, D.D., of Ohio, the REV. ALEXANDER T. MCGILL, D.D., of the Western Theol. Sem'y, Pa., and the REV. JOHN FORSYTH, JR., D.D., of the College of New-Jersey, have accepted of their appointment to be the ADJUDICATORS on the Essays treating of the CHARACTERISTICS AND LAWS OF PROPHETIC SYMBOLIZATION, as they are presented by Mr. Lord in the Theological and Literary Journal. Three premiums, amounting to seven hundred dollars, are to be awarded for the best three Essays. Writers will send their Essays to the care of Franklin Knight, publisher of the Theological and Literary Journal, 140 Nassau street, New-York.

THE JEWISH CHRONICLE.

THIS monthly periodical, published under the direction of the Board of Directors of the A. S. M. C. Jews, is devoted *exclusively* to the communication of intelligence respecting the Jews, and the proceedings of the American Society, and other similar institutions, in the great cause of promoting Christianity among that people, together with the discussion of prophecy, bearing on their history and prospects. In the department of unfulfilled prophecy, an exhibition of the different views entertained in the Christian Church will be allowed, but no responsibility assumed for any one view. This must rest exclusively with the individual writers.

"THE JEWISH CHRONICLE" is published in the City of New-York, in pamphlet form of 24 pages, 8vo, at \$1 per annum, *payable in advance*.

FRIENDS OF ISRAEL SOCIETY.

ANY lady can become an annual member of this Society by paying fifty cents into the treasury in advance; three dollars constitutes a Life Member; five dollars a Life Director; ten dollars constitutes a clergyman's wife an Honorary Member for Life.

Form of a Bequest to the Society.—I give and bequeath to the *American Society for Meliorating the Condition of the Jews*, founded in the City of New-York, in the year eighteen hundred and twenty, the sum of _____ to be applied to the charitable uses and purposes of said Society, and under its direction.

THE
JEWISH CHRONICLE.

VOL. VIII.]

NEW-YORK, FEB., 1852.

[No. VIII.

MILLENNARIANISM.

MR. EDITOR:—I perceive by your January number that some one has undertaken to maintain the seven propositions of anti-Millenarianism, published some time ago by you; at the same time, expressing the hope that the other side may be represented. Believing that a discussion of these propositions may elicit the truth, and spread light before the people, I will undertake to defend the Millenarian view. But I put in the proviso, that I shall not be compelled to refute, in order, the points attempted to be established by my opponent, but be allowed to establish, if possible, the counter propositions; leaving it to your readers to determine the respective merits of the argumentation.

If this course meets your approbation, you may consider the following my first reply.

MILLENNARIAN SENTIMENTS.

Proposition First. "While the Jews ought to have a prominent regard in the hearts of Christians, still the gospel is to be preached with all zeal to all the world." By the Jews "having a prominent regard," I mean there are reasons why the Church, in all her missionary enterprises, should make the Jews her peculiar care, and seek first their salvation.

Whence the notion in the Church that the Jews have no longer a prominent place in our affections and share in our Christian sympathies?

It is an historic fact that the gospel was first preached to the Jews on the day of Pentecost, and subsequently for a long time at Jerusalem; that when the apostles left Jerusalem to extend the blessings of the gospel, they went to the Jews first. These Jews were every where the first converts, composed the first churches, and were in time employed to spread the gospel among the heathen; thus fulfilling in part the promise made to Abraham: "In thee and in thy seed shall all nations be blessed." This course of things continued during the first and prosperous ages of Christianity. The time at length arrived when the Jews were entirely neglected, and finally considered beyond the reach of grace. The principal causes of this neglect

were two. First, The unconverted Jews were the most bitter enemies Christianity had. They every where instigated the common people and governments against Christians. They were consequently feared by Jewish and hated by Gentile Christians. At length, when the Church grew powerful, and began to act upon worldly principles, she did not deem it her duty to waste time and teaching upon these violent opposers of the gospel, but rather to economize her labor by turning to the Gentiles, who were apparently more ready to receive their heavenly messages. Second, The Jewish people were the only people that could not be assimilated to the Roman empire. Scattered throughout her provinces, they were ever distinct and opposed to her sway. So long as there was the shadow of a hope left of regaining their national independence, they refused to bear willingly the foreign yoke. They resisted until crushed. This state of things would naturally arouse the indignation of the government against them. But the Roman people was made up of Christians and pagans, having common interests in the government. The Jews hated both; consequently the two would unite in destroying them. By the government they were reduced to slavery, and by the Church excluded from the pale of salvation. Prejudice, arising in an unformed and degenerate period of the Church, first decided that the Jews had no right to a prominent place in our efforts at conversion. This prejudice passed into a custom, and this custom into a doctrine which has been adhered to in every age since.

To make the case a fair one, we must take up this people where the negligent Church left them, and examine the reasons then existing for the promineney they had in the regards of Christians.

And, First. They were especially designated by divine revelation to preach the gospel to the world. "In thee and in thy seed shall all nations be blessed." At the time Christ came, the conditions to fulfilling this promise were providentially supplied. The Jews were scattered among all nations. They every where possessed the Word of God. They were conversant with the language, manners, customs, and peculiarities of the people among whom they sojourned. Becoming Christians, they were eminently qualified to preach to Gentiles. The disciples began to preach at Jerusalem. Persecution arose and scattered the converts to various countries. Wherever they went, they preached the gospel and made disciples. These disciples, in turn, were "persecuted unto strange cities," where they declared to their Jewish brethren the unsearchable riches of Christ; and thus the work went on, widening in a kind of geometrical ratio, till at length the prospect was that every nation under heaven would soon hear and embrace the gospel. But suddenly the hopes of the pious were blasted. Wicked men crept into the Church; the Church became worldly; she refused to preach the gospel any more at all, and especially excluded the Jews from its blessings. Jewish instrumentality in the spread of the gospel at length ceased; and with it the great work ceased. Their efficient instrumentality was the reason why the apostles were directed to begin at Jerusalem; why they said, "The promises are to you and to your children;" why they taught that "salvation was given to the Jew first," and then to the Gentile; why in every new place they visited first the synagogue.

Here we have an argument for our proposition. The condition of the Jews, socially and morally, their relations to other nations, and the promise to their fathers, have not changed. The feeling and sentiments of the Church only have changed. The Jews are among all nations; knowing their languages, customs, policy, and religion, and having in possession the sacred Scriptures now as well as then. All the conditions to fulfilling the promise to Abraham are as complete now as they ever were. Only make them Christians in every land, and we have missionaries like those of primitive times. Therefore, if ever the Jews had a claim to the prominent regard in Christian hearts, they have the same now, for the same reasons. These reasons have never changed.

Secondly, The Jews are the chosen people of God to illustrate his purposes on earth. They were, as a matter of fact, always more than a mere genealogical line. From the creation of Adam to the present moment, there has been going on upon the earth a stupendous display of the perfections of God. The very fact that the Son of God visited our earth as he did, shows that our world is the great theatre of the universe. After the fall of man, the great and leading phenomenon to be seen and investigated was, the workings of divine grace in a fallen and apostate world. In order to a fair experiment, fallen human nature must be witnessed under all possible circumstances. 1. It must be allowed to develop itself unrestrained by positive law. This was done during the period between the fall and the flood. The earth presented an awful scene of pollution, degradation, and high-handed wickedness. Grace took only here and there one, and brought them into communion with God. At the flood, only one family constituted the people of God. They were spared. 2. Human nature was to be tried in another point of view. By the flood and the rainbow, the law against murder, and the confusion of tongues, God came in close connection with mankind. They were thoroughly convinced of his supremacy, his power, and his wrath. They no longer openly gave themselves up unrestrainedly to the indulgence of carnal passions. They would conciliate this powerful Being. But human nature was too degraded. It could not long worship God. It gradually neglected him and worshipped substitutes, until at length all had fallen into idolatry except one family—that of Abraham. 3. Human nature was to be tried in another point of view. Two persons were chosen. They were connected with God by a covenant. An engagement was entered into by which Jehovah bound himself to grant certain privileges, and Abraham and descendants were to perform certain duties. Abraham, upon faith and obedience, was to possess the favor of God; inherit the world; be a blessing to all mankind; and be the head of the genealogical line in which Christ should come. Abraham believed and obeyed; Isaac believed and obeyed; Jacob believed and obeyed. Consequently, Christ came in their line. God became the peculiar God of their descendants, by whom the gospel was given to the world; and the heirship to the world was secured by oaths and promises. 4. In connection with Abraham's descendants, a new experiment was to be tried with human nature, to develop still further its characteristics. Man was to be placed under divine law, and be surrounded and guarded by divine institutions, in order to prove two things: 1. That

by the deeds of the law can no flesh be justified; and, 2. That, surrounded by the most favorable circumstances conceivable—divine institutions, divine intercourse, divine protection, divine rites, and the divine visible presence—man, socially, would not rise to perfection, but sink to the depths of degradation. This experiment continued for many generations. The result was as was anticipated. The nation had to be removed, with all its civil and social institutions. 5. Christ came, and a new experiment was commenced; viz., to try the influence of the preaching of the gospel to the Gentiles, accompanied by the Holy Spirit's influence. This experiment is going on to this day. Now, casting a glance through ages past, we perceive how grace has been illustrated. Under the most unfavorable circumstances, it has secured its trophies in every age. And among no people has it had such glorious success as among that people who seemed to be lost in iniquity beyond all hope of recovery, the very murderers of God manifest in the flesh, the Jews.

Now, to bring the argument to a point, we must go back to the covenant made with Abraham. We shall find, that not only was the agreement that Christ should be his descendant according to the flesh, but in his seed should all nations be blessed, and he should be heir of the world. Not only does his seed mean Christ, but includes his natural descendants through Isaac, the child of promise. The teaching is, in order to carry out the purpose of God, Abraham's descendants must be the agents in the hands of God to illustrate his grace among all the nations of the earth, and the time must come when, through them, grace shall so triumph, that Abraham, as the head of the race, will be head and heir of the world. This view is substantiated by subsequent revelation. The distinction is every where kept up by inspiration between Abraham's descendants, not merely as a holy people, but as his natural descendants, and all other tribes, people, and nations. Not only is Israel to be regarded in the abstract as a medium of carrying out the divine purposes, but, in the concrete, as agents chosen to act on the earth to the end of time.

The blessings promised to them in Ezek. xxxvi., and in other places, are not simply made to a medium, but to Abraham's descendants. Nor is the language which describes their blessed state used by way of accommodation. If it is, we are no where informed of the fact by inspiration; nor are there any principles of language that warrant such usage. The principles of literal language do not warrant it; as they oblige us to take the sense of terms according to their conventional import. The principles of figurative language do not warrant it; as they require some *known subject* to be described in the language of some other subject, from a likeness between them, instead of its own appropriate terms. The known subject in all these predictions is Abraham's descendants. If they are described in terms naturally appropriate, then what is said of them is to be taken literally; but if they be described in terms belonging to some other subject, then what is said of them is to be taken figuratively. The process of making the natural descendants of Abraham mean the Church, or a medium among the Gentiles, and interpreting the terms of description accordingly, falls under the head

of spiritualizing, which has no warrant from Scripture or the principles of language.

There is no possible reason why all the curses pronounced against Israel should be applied to Abraham's descendants, and then the blessings promised in the same prediction should be applied to the Gentile Church. Our common sense at once discards such a liberty taken with God's Word. The language of the prophecies is either literal or figurative. Such a phenomenon as spiritual language differing from them, to be interpreted by its own independent laws, is impossible. There are no such laws. The distinction kept up by the Scriptures between Abraham's descendants and all other people, both as to judgments past and present, and promises of the future, is an evidence that they are not laid aside as having played their part in the great scheme of human redemption.

Again, the Scriptures distinctly state that even in their "cast-away" state, they are still God's people, chosen and kept to accomplish his purposes, and are inheritors of the promises. Paul, in Rom. ix., says he could wish himself accursed from Christ for his brethren, his kinsmen according to the flesh. And for the following reasons: "To them pertain the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came." This shows distinctly how they are regarded in their present fallen state; not at all rejected for ever. Paul again says, (Rom. xi. :) "As concerning the gospel, they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes." This proves that the Jews are now laid aside for the sake of trying the experiment of preaching the gospel among the Gentiles; but that, in consequence of the agreement made with Abraham, they are beloved and kept until a future time, when the pledges given shall be redeemed. Again, Paul says, (Rom. xi. :) "Although cast away, they have not stumbled that they should fall; but rather, through their fall, salvation is come unto the Gentiles." This is the grand object of their casting away; not that God has accomplished all he designed by them, but that an additional experiment might be tried with the gospel among the Gentiles without them. Not that the promise to Abraham has had, or is now having, fulfilment among Gentiles, but to show to the universe that the world cannot be blessed without the agency of Abraham's descendants. This Paul sets in a clear light: "Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?" We are here taught that, although the riches of the world will be increased through the gospel to a great extent, still the agency of Abraham's descendants is necessary to its perfection and glory.

Again, Paul distinctly asserts that they shall yet be restored: "Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved." This teaches us, that when the experiment of the gospel shall have been finished among the Gentiles, then Abraham's descendants will be restored to their proper sphere, and be instrumental in filling the earth with the glory of Jehovah. From this

whole chain of reasoning, we reach the following conclusions: Abraham's descendants, peculiarly above all other people of a different origin, are chosen of God to fulfil his purposes respecting the full illustration of his grace among mankind; that they are now laid aside for a season as direct active agents, for the purpose of an important experiment among other races of men; that they are in this state beloved for the fathers' sakes; that they will be restored to their proper place; that then they will actively engage in filling the world with the riches and glory of God. These conclusions are sufficient to prove that the Jews ought to have a prominent regard in the hearts of Christians. Whatever may be the divine reasons for the choice, we have the fact that the choice of this people has been made. But these views do not conflict with the second part of the proposition, that "still the gospel is to be preached with all zeal to all the world." We learn from what has been said what the great object of preaching the gospel to all the world is. 1. Through the fall of the Jews, salvation is come unto the Gentiles. 2. The fall of the Jews resulted in the riches of the Gentiles; that is, the gospel is preached to them, and their condition, intellectually, socially, and morally, is bettered, and also the grace of God triumphs in numberless instances among them. But, 3. The Gentiles do not enjoy the highest "riches" of which they are capable, for these riches shall be indefinitely enhanced upon the fulness of the Jews: "How much more their fulness." Hence, the prime motive in preaching the gospel to all the world is, not to convert every human being, but to "save them that believe"—to gather together a "multitude which no man can number, out of every kindred, tribe, people, and nation," and thus illustrate the grace of God under every conceivable variety of circumstances. So far in the experiment, facts corroborate this view. Although the gospel has been preached very extensively, still, in proportion to the number that have heard it, few have embraced it. This has always been the case; it is now the case. In the most Christian country on the globe there are but a few real Christians. But if we speak of other results of preaching the gospel, we should show that all nations who have had the gospel preached to them in its purity have advanced intellectually and socially, and that, in proportion as they are actuated by gospel principles.

This view of the Jews does not conflict with the idea that the world is to be converted by the grace of God, but rather points out the instrumentalities appointed to bring about the desired events. When we have struggled and toiled through a long and dreary night, and seem to be no nearer the goal of our hopes, suddenly the dry bones will begin to shake, flesh will cover them, breath will come into them; they will stand up an exceeding great army to fight the battles of the Lord of Hosts.

If, then, God regards the Jews in such relations with care and tenderness, they ought to have a prominent regard in our hearts; they are to be preserved to act in the most stupendous scenes the world ever witnessed. But they are first to be converted to Christ. The day of their conversion is evidently dawning. This gives them a present claim to a prominent regard in our hearts and in all our missionary enterprises.

THE LAST BLESSING OF MOSES,

DEUT. XXXIII.

ANY one that has closely examined this passage of Scripture has probably been struck with its great obscurity. This obscurity is owing entirely to the translation. In the original it is clear and very expressive. We have, in the following translation, aimed to give the original as nearly as our idioms will allow.

And this is the blessing wherewith Moses the man of God blessed the children of Israel before his death. And he said :

Jehovah came from Sinai,
 And rose up like a sun from Seir unto them,
 And shined forth from Mount Paran.
 And he came with myriads of the holy ;
 From his right hand (issued) a fiery decree unto them.
 Also, loving the people,
 All his consecrated ones in thy hand,
 And they that are encamped at thy feet,
 He shall receive thy discourses.
 The law of Moses he commanded to us,
 The inheritance of the congregation of Jacob ;
 And he was king among the dear little people ;
 Among the gatherings of the chiefs of the people,
 The union of the tribes of Israel.

Live Reuben, and die not,
 And be innumerable his men.

And this is for Judah ; and he said :
 Hear, O Jehovah ! the voice of Judah,
 And cause him to lead among his people ;
 Greatness for him be his hands,
 And be thou an help from his enemies.

And for Levi, he says :
 Thy integrity and thy light be like the man of thy goodness,
 Whom thou triedst at Massah,
 And strove with at the waters of strife ;
 This is the one saying, As to his father and mother, I will not see him ;
 Nor would he recognize his own brethren,
 Nor know his own children,
 Except they keep thy sayings,
 And observe thy covenant.
 They shall teach thy judgments in Jacob, and thy law in Israel ;
 They shall place incense before thee,
 And whole burnt-offering on thy altar.
 Bless, O Jehovah ! his substance,
 And accept the work of his hands ;

Smite through their loins that rise against him,
And those that hate him (prevent) from rising again.

For Benjamin, he says :

The Beloved, the Jehovah shall dwell for a protection over him ;
Shall cover him over all the day long,
And between his shoulders shall dwell.

And for Joseph, he says :

Blessed of Jehovah his land,
From the precious things of heaven ; from the dew ;
From the deep, lying beneath ;
And from the precious things, the products of the sun ;
And from the precious things, the products of the months ;
And from the tops of the ancient mountains ;
And from the precious things of the enduring hills ;
And from the precious things of the earth and its fulness ;
And the good will of the dweller in the thorn-bush
Do thou cause to come upon the head of Joseph,
And upon the crown of him parted from his brethren.
The firstling of his bullock be an ornament for him,
The horns of an antelope be his horns :
With them shall he push the people,
United together, the ends of earth.
And they are the myriads of Ephraim ;
And they are the thousands of Manasseh.

And for Zebulon, he says :

Rejoice, O Zebulon ! in thy going out,
And Issachar in thy tents.
The people shall summon to the mountains ;
There they shall sacrifice the sacrifice of righteousness,
For they shall suck the abundance of the seas,
And the hidden treasures of the land.

And for Gad, he says :

Blessed be the one enlarging Gad.
Like a lion he liveth ;
He tearth in pieces the shoulder, also the crown ;
He looketh for the chief part for himself,
As when a lawgiver a portion preserves,
And marks the chief of the people.
The righteousness of Jehovah he performs,
And his judgment among Israel.

And for Dan, he says :

Dan, the whelp of a lion,
Shall leap out of a rich sandy soil.

And for Naphtali, he says :
 Naphtali, satiated with pleasure,
 And full of the blessings of Jehovah,
 Possesses the sea and the south.

And for Asher, he says :
 Blessed with children be Asher ;
 Be he the delight of his brethren :
 And dipping in oil his foot,
 Iron and brass be thy bolt,
 And thy rest like thy day.

None like the God of the dear little people,
 Riding the heavens in aid of thee,
 And, in his majesty, the clouds.
 A habitation is the God of Eternity,
 Extending the offspring for ever ;
 And he shall drive from thy face the enemy,
 And shall say : Blot out.
 Israel shall dwell separately in safety ;
 The eye of Jacob shall be upon a land of corn and wine,
 And his firmament shall distil dew.
 Oh, blessedness of thee, O Israel !
 Who is like thee, a people saved by Jehovah,
 The shield of thy help ?
 And blessed thy glorious sword !
 Thine enemies shall be wasted away by thee,
 And thou upon their heights shalt tread.

THE VALUE OF THE HEBREW.

“I FEEL conscious,” says *Melancthon*, that modest and good man, “I have scarcely from my boyhood acquired a taste for Latin, Greek, and Hebrew ; but though my knowledge of Hebrew is but little, yet I prefer it to all the kingdoms of this world, and all the wealth of the universe.”

“I am acquainted,” says *Luther*, “with a sufficiency of Hebrew to be able to combat all my enemies, the knowledge of which, though small, I prize above millions of gold.”—*Martinus' Proof to the Text of the Hebrew*.

“The ease in acquiring the Hebrew is such, that a student will make greater proficiency in it in a month than in Latin or Greek in a whole year.”

“Three months,” says *Bishop Walton*, “is sufficient to acquire a knowledge of the Hebrew. He who cannot, in three months, (not three years,) is unworthy the Bible, or the name of minister.”

Mr. Wesley, in his address to his ministers, says, “Let each of us examine himself: ‘Do I understand the Greek and Hebrew? Otherwise, how can I undertake not only to explain books which are written in Hebrew, but to

defend them against all opponents? Am I not at the mercy of every one who does understand, or who pretends to understand the original; for which way can I confute his pretense? Do I understand the language of the Old Testament? Critically? At all? Ought not shame to cover my face?"



THE INFLUENCE OF THE HEBREW MIND ON THE WORLD.

THE number of the Jews cannot be correctly estimated, because it is impossible to take a universal census. The Emperor Napoleon attempted by several means—by actual enumeration where he could, and by supposed approximation where he could not—to find out the numerical strength of the scattered tribes, and the returns gave about three millions, a number as large as at the Egyptian Exodus; but it is supposed, with very good reason—since persecutions against them have been less rigorous, and they have, at least, been allowed to live—that now they are very considerably increased.

Wonder and interest are excited by their present condition and importance, as much as by their past history. Never was the course of a nation so chequered by prosperity and disaster, by promise and blessing, and punishment, as that of the Jews. From the period that the descendants of Israel experienced in Goshen the severities of "another king who knew not Joseph," to the last scene in their national existence, when the Romans took into captivity those whom the sword had spared, dissensions and feuds within, wars without, and captivities in foreign lands, are constantly recurring variations in their extraordinary annals. Never did the fearful sweep of war, with the besom of destruction, produce such calamity and dismal desolation as befel them at their final overthrow and national expulsion; and yet, though "peeled and scattered to the four winds of heaven," like the leaves of the forest, tumultuously tossed and driven by the gales of autumn, and "sifted as by a sieve among all nations;" "a people and not a people;" a nation without a country; a race with a religion which they cling to with the ardor of a first love, and which is deprived of its temple, priest, and ephod,—still they live; and, unsoocial with all but themselves, stern separatists from the rest of the world in habits and religion, they nevertheless adapt themselves to those among whom they dwell, without the sacrifice of a single distinctive national principle, or the surrender of one jot of their patristic faith; and still say, with every attribute of Hebrew pride, "We have Abraham to our father," and Moses as our law-giver. Expatriated by divine judgments, they have become citizens of the world, and when tolerated, will settle and traffic any where; and yet every where they are exiles—exiles, even though living in Jerusalem, for they feel that now that city is not theirs. They may be persecuted, they may have to endure the spoiling of their goods, they may be banished by cruel edicts from countries where they had found a resting-place; nevertheless, one problem in their history seems solved, that they cannot be destroyed. Only in America, France, Holland, and Prussia, are they admitted to the full privileges of citizenship; but even in the countries where their civil rights are denied them, they prosper, and in defiance alike of a British statute, a Russian ukase, and a Turkish curse. Now, as when their fathers groaned under Egyptian task-masters, the more they are oppressed, the more they multiply. The Egyptians, Assyrians, Chaldeans, Romans, Saracens, Turks, and Christians, have all attempted to destroy them, but in vain; and penal laws, and physical tortures, while they have proved the ferocity of those who had recourse to such means, have failed to accomplish the intended extermination.

But why have the Jews survived, scattered, oppressed, persecuted as they

have been? We can find an answer by tracing the cause to the care of that supreme Providence that has preserved them, as the noble three were preserved, and came unscathed from the furnace into which they were cast by Nebuchadnezzar, as a sacrifice to his idol; or as Daniel came up unharmed from the lions' den; but, apart from the care, designs, and promises of God in their preservation, we can find a reason in the influence of their mind. Examine it; like the sun, now clear, then hidden by clouds which fiercely rage and dash across the sky, and there it is, steady in its own high firmament, and which the vapors of earth can only obscure, not annihilate. In most of the great political movements, we find the Jewish mind at work. If we take the authority of D'Israeli, which is of no small importance—he being a Jew by lineage, though christianized—and go back fifty years, and search for Jewish greatness and power down to this day, we have the disclosure of important facts. After Napoleon favored the Jews—and he did so because his eagle eye penetrated men's souls, and he laid hold of men of intellect and energy, without consideration of rank—some of them, of noble powers, and heroic will and deeds, rose to the highest distinctions in his gift and service.

Soult, an Imperial Marshal of France, and Massena—otherwise Manasseh—and several others, who led the armies, or assisted in directing the policy of that mighty and ambitious man, were Jews. It was Hebrew mind, to a considerable extent, in generals, counsellors, editors at home, and diplomatists, and agents, and spies abroad, along with Napoleon's own lion heart and towering intellect, which made France shake the world by her din of arms, and tremble at her designs of conquest. The same author goes on to assert that, within this century, scarcely a kingdom in Europe but has been more or less under the influence of some one of the Hebrew race. As examples, a chief confidential counsellor of the Autocrat of Russia was a Lithuanian Jew; a prime minister of Spain was a Jew of Arragon; and the Minister of Finance of Prussia was a Jew; and all had risen above the obstacles of race to their high position. These are only a few of the facts he has given, illustrative of the energy, influence, and ambition of his race; but apart from his authority, which is trustworthy in this matter, there is no lack of other evidence to prove the varied power and growing influence of this people. Writing from memory, and without a scrap-book to refer to, we have not command of the many names and facts which we have observed in the course of reading, and consequently, assertion, based on conviction of what we had proof was true, must be taken instead of data; but if any one would prosecute the inquiry, and make the collection, and publish it, certain we are that there would be no little astonishment at the positions which the Jews have reached, which they occupy now, and the influence by which the world, though unconscious of its extent, must, directly or indirectly, be seriously affected.

In continental Europe, the Jews are to be found in almost every royal court. If we do not greatly mistake, Metternich, the late premier of Austria, was a Jew, though there was a degree of concealment cast around his lineage; and though with a despotic character, he was a very Daniel in wisdom, and before whose subtle mind ambassadors have quailed, and foreign cabinets felt that he was their master in the science of diplomacy. In the kingdom of Wirtemberg, the Calo family is the chief in political influence, and the head of it is prime minister; and thus Hebrew power is there not only considerable, but it ramifies through many national relations. In the Legislative Assembly of Jamaica there are (or were a year or two ago) no fewer than eight members of the Jewish race. And if we turn to Britain, we find in the House of Commons a converted Jew, and who can take the oaths of allegiance, supremacy, and abjuration, "on the true faith of a Christian." We refer to D'Israeli, a man with great talent, great eloquence, and no small influence; a man who even now aims at the cabinet,

if not the premiership; and stranger things have happened before, than that we may see him, or even an unconverted Jew, in one of the chief seats in the council of an empire on which the sun never sets. The aristocracy of mind is getting above the aristocracy of rank, and the Hebrew aristocracy is undoubtedly in the ascendent; and a Jew may, ere long, be the man whom our Queen "delighteth to honor," and to put the official "golden chain around his neck." That, however, is a waking dream; the future will disclose what part Jewish influence is to have in British councils. But already the Imperial Parliament has had Jews knocking at the door, and, in no trembling tone, demanding admittance. During five sessions there have been as many motions for the admission of Baron Rothschild, elected member for the city of London, and as often has he been rejected; and last session, Mr. Salomons appeared as the representative of Greenwich, a large and influential constituency, and determined to test the question by money, energy, and law. Both of these men are Jews, not only in race, but in religion; and though law and aristocratic privileges may be against them, and though the House of Lords may fume, and the bench of Bishops cry out that the Church is in danger, and the Christianity of the country will be destroyed if men be admitted to the honors and responsibilities of St. Stephens, who cannot swear "on the true faith of a Christian," yet a tardy justice will certainly be conferred, and through these, the privileges of citizenship will be granted to the many. The Hebrew mind in Britain has risen so strong that it cannot longer be resisted; the sense of justice in the people, too, has been aroused and declared, and the great metropolis has set its seal to the verdict for Jewish enfranchisement.

Again: Investigate into the greatness of their money power—and that is the power which is most actively and immediately powerful—and we find that they are the bankers of the world, and the very solvency of many countries depends on their nod. Jews love money—and no wonder, for it is their only protection—and for it they will bear all insult; but by it, while they make it at a hazard, they hold a dangerous control, and are not to be despised; for there is scarcely a country in Europe that could not be shaken, and its policy changed, perhaps its existence endangered, were they to combine to perplex or destroy. They hold the sinews of war, and they may engage in, or refuse to give their assistance to, just or unjust national quarrels. We verily believe that a certain half dozen of Jews could do more to maintain the peace of Europe, by sitting behind their desks and saying "No!" to bills of discount and applications for loans, than the Peace Conventions at Paris and Frankfort, or great fortifications and standing armies on every shore, and war-fleets on every sea. There are, for instance, the Rothschilds, the Barings, who are Jews, assuming to be Englishmen, and Sir Moses Montefiore, with their various great banking establishments, and branches through Europe and in Asia; and they sway sceptres more potent than monarchs hold; and it is only as they are actuated by high moral principle, and not by avarice or sinister political intentions, that they can make their immense resources blessings to the world.

If we come to the higher professions, and inquire into the lineage of many celebrated in science and literature, we will find the Jews very prominent. As astronomers, the most renowned have been Jews; and among those of modern fame, there are the well-known names of the late illustrious Herschels, and Arago, the celebrated astronomer-royal in the reign of Louis Philippe, and who, along with many others of his race, took a most active part in the last French Revolution, and, from his influence and political knowledge, held a distinguished place in the first cabinet of the republic. Those German works which are now pouring in with such rapidity, both in the original and translations, are, with comparatively few exceptions, the productions of Jews. We have the works of Jähn, Hengstenberg, Tholuck, Schleiermacher, Krummacher, and a host of others, on antiquities, biblical

criticism, didactic theology, and general sacred literature ; many of which, in their several departments, hold the first place in the estimation of divines ; and in all these we see, in full dignity, the Hebrew mind, and must confess its influence ; for there is not a well-educated minister in Europe or America who is not, to some extent, indebted to it. There are many brilliant names of those now living, or but lately dead. Gesenius, the greatest of Hebraists, was a Jew by nation, and an infidel alike to Judaism and Christianity ; Niebuhr ; Neander, the German Gamaliel, and revered wherever he was known ; and there are Dr. Capalose, Da Costa, the Bishop of Jerusalem, in connection with the Church of England, and upwards of fifty missionaries of that Church, men of learning and fame, and whose agencies are now successfully brought to bear for the spiritual emancipation of their race.

It is true there are also tares with the wheat. It is true that German neology, the off-spring, to a great extent, of some Jewish minds, is also too rank ; and even where there is supposed or assumed orthodoxy, the peculiar taint and tendency of German philosophizing, beyond what reason can discover, or revelation has made, is perceptible. The Hebrew Spinoza, propounding his mythic infidelity, is an example of the one class ; and his contemporary, another Hebrew, Moses Mendelssohn, in attempting to give the antidote—but with poison in it too—is an example of the other. It is true that there are many who either deny revelation, or obscure it with their crude fancies, or falsify it by their wild imaginations ; but still there is the fact, that from Germany alone the influence of the Hebrew mind on the world is immense ; and the professed Christian Jews—and those are all the more dangerous who are not evangelical believers—are neither few nor insignificant, and are either boldly maintaining the faith of Christ, or are led away by a vain philosophy into their transcendentalisms, which lead to the dark shores of a mysterious skepticism. But our business, just now, is neither to defend the one class nor assail the other, as we have simply to state what we believe to be facts, and to show that, for good or evil, and we believe for both, the Jewish, and particularly the German Jewish mind, has a very powerful influence both on the secular and sacred literature of the age, and on the religious movements on the European continent.

That religious fervor, almost approaching to a spiritual revolution, which, six or seven years ago, was excited by the ridiculous exhibition of the "Holy Coat" at Treves, and which upheaved Germany, and seemed at first to betoken a second reformation, was the work chiefly of Jews. Ronge and Czarski were Jews ; but the former ran his short, impetuous career into infidelity, and the latter, though making an approximation to evangelical truth, has not had the courage that the work demanded.

As the last illustration which we shall adduce of the influence of the Hebrew mind on the present times, we refer to the political movements, and have statements so authenticated, which warrant us in believing that this influence, though hidden to some extent, is yet of a most active nature. We have already referred to the money influence, for the Jews chiefly rule the exchange of Europe ; but we mean here the pure influence of mind. The diplomatic agents of Russia have in many instances been Jews ; and it is asserted, with every probability of truth, that they have schemed to embroil Turkey in a war, and not for the sake of war in itself, not with the real object of favoring Russian ambition—for what care they for Russia, having deep wrongs perpetrated by that despotism against them to avenge—but with the deep design, that if Turkey should fall in the struggle, as there is no doubt it would, then Palestine would be again free, as the European powers would allow no one existing power to possess it, and they would then be allowed to "gather the dispersed of Israel" to the covenanted land of their fathers.

Jews, when they engage in the political arena, are bound very little by patriotism, as it regards the countries in which they reside ; and this can

readily be conceived. They have only one great national and patriotic sentiment, and that is for Palestine. Though they are in all countries, they care little, comparatively, for them, and would hurry them, with all their institutions, into commotion and revolution to-morrow, if they had a sure hope of advancing Israel. Though scattered to every shore, they are still one great nation; and they have one ruling passion, one bond of union—Palestine—the repossession of Palestine; and every interest they make tributary to that. And how can it be otherwise? They have no fatherland but one; they have in no country institutions which they revere; they have only one Jerusalem, and one spot on which they would build a temple as of old; and therefore they are more ready to engage in any means which may temporarily or ultimately advance them nearer to the goal of their hopes; and though the nations in which they are may be tossed by the tempests of revolutionary fury, they may possibly gain somewhat, and their land may be delivered from a Moslem power, while, at any rate, they are certain that they cannot be worse than they are. Such is believed to be a sentiment very common among them. By those who know them best, and who have every means for ascertaining facts, it is asserted that they were the prime movers of the last political convulsions on the continent of Europe; and by their very scattered position, and yet having one tie of brotherhood, and one purpose to execute, they could make common cause; they could plan and ripen their schemes, and “carry the fiery cross of political excitement to every nation’s heart;” and in clubs which they aided to organize, and which were sometimes select, and sometimes more general; sometimes secret; and when the popular pulse was felt, and danger could be braved, they were public; and of these the Jews were the chief leaders and speakers. And thus they roused the popular mind, till it burst in wild fury, with the cry of liberty against thrones and constitutions, and France and Germany trembled. And even Rome, that lay in the lap of civil and ecclesiastical despotism, was startled from its security, and through its seven hills felt the political earthquake; and the Vatican had its thunders lushed under the louder thunder of a nation’s revolution.

At this very time, the greater part of the newspaper press of continental Europe is under Jewish control, being sustained by Jewish money and conducted by Jewish mind; and the foreign correspondents, not only of the continental press, but, in not a few cases, of the British press too, are men of the Hebrew race. And who does not know the power of the press, which is either as a lever, such as Archimedes would have chosen to heave the world up to freedom, or as a club, such as Hercules wielded, to dash its liberties and progress to the ground! And, knowing this, and knowing the fact that the Jews on the continent have a great control over it, is there not much to be hoped for, as well as much to be feared from such men, in the course they may take in the jealousies of nations, and in the gathering battles between freedom and despotism, truth and error, the liberty and the bondage of man and of mind?

We have thus endeavored to show that the Jews have had a wonderful influence both on past and present times, and held most important political, intellectual, and religious positions; and that from the time Joseph was a prince and virtual ruler of Egypt, and Daniel flourished in vice-royalty on the banks of the Euphrates and the Ulai, down to the present hour, the descendants of Abraham, collected or scattered, in freedom or in captivity, in Palestine or expatriated, have been no mean actors in national changes, and have been a great, powerful, peculiar, mysterious people.—*Canadian Presbyterian Magazine*.

MUNICH.—The Committee of the Chamber of Peers of Bavaria decided, in a recent sitting, in favor of the bill on the civil rights of the Jews, and took into consideration a proposition for doing away with the numerous police regulations which specially concern them.—*Sun*.

THE JEWISH SUPERSTITION,

THAT THE DEFECTION OF ONE'S OWN SHADOW INDICATES THE NEAR APPROACH OF DEATH.

THE ancients, of blessed memory, (says the Shulchan Aruch, *Orach Chajim*, c. 664, 1 glos.,) say that in the night of the Great Hosanna, there is a certain sign in the shadow of the moon observable, which indicates what will happen to one's self or relatives in that year. The night of the Great Hosanna is the *last* in which, according to Jewish theology, every man's doom is fixed by the Lord; and as the sentence will entirely depend on every one's repentance and change, the shadow of the moon in that night will indicate either a defection or progression in the radiance which emanates from a person.

But whether this was the original signification is difficult to say with certainty. It does not seem to have been the opinion of modern Jews, for the glossary on the above passage goes on to say, "Some are of opinion, as many do not understand this in its entire effulgence, it is better to give up the observing of the shadow; the more so, as it is written, 'Thou shalt be perfect with the Lord, and not pry into the future.'"

There are passages, however, in the Talmud which prove that this superstition is of great antiquity. Thus we read, Tract. Horajoth, f. 12, 9:—

"Rabbi Anis taught that he who wishes to know whether his death would take place in that year or not, has to light a candle during the *ten* days intervening between the New-Year and Day of Atonement, and put it in a house where there is no draught; if the candle continues burning, it is a sign that he shall live through the year; but if it goes out suddenly, it is an indication to the contrary. Again, he that is engaged in an undertaking, and desires to know whether he will be successful or not, must rear a *cock*; if he improves and fattens, it is a sign that the undertaking will prosper, and *vice versa*. Again, he that is going on a journey, and is anxious to know whether he will safely return, must place himself in some dark place; if in the *shadow* he beholds *his own shadow*, he may take it as a sure indication that he shall return home in safety."

This, then, stands in close connection, as is evident, with the observing the shadow on the night of the Great Hosanna. There can be little doubt that these superstitions have their origin in heathenism, and have been transplanted to the synagogue from misapplication and false interpretation of certain passages of Scripture, in which the *shadow* is employed, either as the symbol of *transientness*, (as Ps. cii. 11, "My days are like a shadow that declineth;" so also Job xiv. 2. Ps. cxliv. 4.) The justness of this figure needs no explanation. The more the shadow lengthens, the more it indicates the going down of the sun. Hence, David says, (Ps. cix. 23.) "I am going like a shadow when it *declineth*." Or, it is used as the symbol of *defense* against the burning sun; hence, Ps. xci., "Abiding under the *shadow* of the Almighty," to lodge, spend their night, under the shadow of the Almighty. The Hebrew phrase, (Is. xlix. 2,) "In the shadow of his hand," signifies "shelter and defense of God." Or, shadow symbolizes, finally, "death," as in Ps. xxiii., "The valley of the shadow of death;" because death is the consequence of sin, and, therefore, dark and dreary, and follows sin as certain as the shadow does the body.

There is another passage of the same class and import. When Joshua and Caleb comforted the Israelites respecting the giants whom they dreaded, they say, "Their shadow is departed from them," (Numb. xiv. 9;) *i.e.*, their strength is passed away, they are devoted to death. The departing of the shadow was an indication of some evil. This, then, explains how the Jews, long accustomed to cleave to the dead letter, adopted the superstition of the

defection of the shadow indicating a speedy death. Whether there really was a defection of the shadow or not, is altogether secondary; at all events, their superstition induces them to look for it. Certain it is, that the superstitious observance is practised to this day, and forms a prominent feature in the system of rabbinism which prevails among the Jews.—*London Jewish Intelligence.*

INFLUENCE OF GENTILE INFIDELITY ON THE JEWS.

WE have often had occasion to allude to the great injury which the Jews sustain through their intercourse with false professors of Christianity. The idolatry of the Papists repels them, and the infidelity of so-called "friends of light" leads them astray.

In a recent communication from Leipzig, a correspondent refers to the state of mind which prevails among the Jews in an important town of Germany, in a way which shows, in a striking manner, the bad effect produced by unbelief, as prevailing among nominal Christians. He says:—

"It is scarcely possible to give an adequate idea of the influence which the 'German Catholic' ministers and the 'Free Congregations' have on Jewish infidelity. An hour ago, I had a visit from a very rich and intelligent Jew, from Eisleben, Luther's birth-place. He was full of Uhlich's praises and ideas, and told me that that gentleman had many admirers and followers among the Jews in Eisleben. This was carried so far, that at Whitsuntide they had gone to meet him in such large numbers, to give *éclat* to his entry into Eisleben, that there was a difficulty in completing the synagogue service, on account of there not being the *ten* individuals required by the law present. I asked this Jew, 'What is sin?' He replied, 'That is a matter on which I will take Uhlich's opinion.'"

The name of Uhlich is familiar to those who have attended to the history of the recent movement in Germany, adverse to the distinguishing doctrines of the gospel. With reference to the attempts recently made by earnest-minded Christians to spread the gospel among those members of their own church who have a name to live, but are dead, our correspondent remarks:

"The efforts of the German clergy for the Home Mission will, I trust, also have a salutary influence on the Jews. But if they are to be excluded from its advantages; if the German Protestant Church continues, as hitherto, to neglect their spiritual welfare; in that case, I feel certain, these efforts in behalf of the Home Mission will be only partially successful. The Jews are active opponents of Christian efforts, both by word of mouth and by the pen. The work is scarcely half done, if the opposition from that quarter is not conquered. The Christian Church in Germany ought, *from regard to its own security*, be active in behalf of Jewish Missions."

Another circumstance, which painfully marks the progress of indifference among nominal Christians, is thus officially announced in a Frankfurt newspaper of Sept. 25th last:—

"On account of the Jewish holidays, the cattle-market will be held on Sunday, the 5th October, instead of on Monday, the 6th.

(Signed) THE POLICE MAGISTRATES.

Frankfurt-on-the-Maine, Sept. 22d, 1851."

It seems that some of the inhabitants of Frankfurt felt justly indignant at this outrage upon the Christian Sabbath, by their causing the insertion in the newspapers of the following:—

"Thou shalt keep holy the Sabbath-day!

"The bullocks will this year not bellow on the Jewish holiday, Monday,

October 6th, but will let their lowing harmonize with the church-bells on the Christian Sunday, the 5th.

“(Signed) SEVERAL CHRISTIAN CITIZENS.”

We know from past history that the citizens of Frankfurt are not, generally speaking, disposed to show any consideration for the habits and feelings of their Jewish neighbors. The real motive for this extraordinary regulation is most probably to be found in an anxiety to secure the custom of some wealthy Jewish dealers in cattle, whom they knew would pay more deference to the “Day of Atonement” than nominal Christians were inclined to show for the observation of that which is emphatically “the Lord’s day.”—*Ibid.*

FOREIGN INTELLIGENCE.

PARIS, *Oct. 23d.*—The death of one of the most aged and respected Israelites of the capital, M. Salomon Alkan, aged eighty-two, took place on the 14th instant. Among those who followed the remains of M. Alkan to the grave, were several members of the Rothschild family, of whose benevolence to the poor Jews of Paris the deceased had for many years been the dispenser.

CARLSRUHE, *Oct. 8th.*—In order to induce a number of Jewish hawkers of Baden to abandon their trade and to take to agriculture, government has put at the disposal of the Central Society of Agriculture, a sum to be distributed in prizes to such Jewish hawkers who, from the present time to the end of the year, shall abandon the pursuit of their present mode of existence to embrace that of agricultural laborers. This measure is the more praiseworthy, as the populace of our country have an old strong animosity against Jewish hawkers.

MAGDEBURG.—A new synagogue was inaugurated on the 14th September at Magdeburg, and another, on the 18th, at Burg. Until 1807, but one Jewish family was allowed to live in Magdeburg; but since the taking of the city by the French, this state of things has ceased, and last year eight hundred Israelites formed part of the population. The synagogue is a most elegant and substantial structure, and the site and erection cost thirty thousand thalers; a large sum for so small a community. Since its opening, nine heads of families out of one hundred and sixty have strongly opposed the introduction of an organ into the building, and have addressed the government on the subject, who have not replied to them. Such have communicated with the consistory, stating that, according to the constitution, they cannot interfere with what concerns the internal arrangements of a community.

THE HAGUE, *Oct. 12th.*—A great congress of deputies from all the Israelite communities in Holland, was held here on the 28th ultimo. The object of the congress was to reform several of the ceremonies and practices of the Jewish faith, and render them more conformable to the spirit of the age. The government gave three thousand florins towards defraying the expenses of the congress; the remainder, six thousand florins, was made up by a general subscription from the Israelites.

HAMBURG, *Oct. 27th.*—A law, regulating marriages between Jews and Christians, has just been passed, framed in the most liberal spirit. It enacts that such marriage shall be legalized by the magistrates; and that the contracting parties may or may not, as they please, have the marriage afterwards solemnized. It leaves the education of the children proceeding from such marriage entirely in the hands of the parents, who may bring them up in the mother’s or father’s faith, as they please.

Missionary Intelligence.

CERTIFICATES.

WE would state to our Life Members and Life Directors who have not received certificates, that our present certificates are not generally acceptable, and hence we have concluded not to send out any more of them. We have some serious scruples also about expending two hundred dollars, and it may be twice that amount, for a more costly design. Costly certificates may be a motive to induce persons to make donations, but any economizing Christian must see that it is, so far as doing good is concerned, a profitless expenditure. It is not the amount of money given that does most good, but the amount of benevolence exercised; and, therefore, he who gives most to do *good* will be blessed in his deed.

A WORD TO THE FRIENDS OF OUR CAUSE.

WHEN, for providential reasons beyond our control, the Society's funds are inadequate to meet its liabilities, whose duty is it to make a little more sacrifice to aid it? You would not have the work cease. Why should it? But it might as well cease as that our laborers should be embarrassed. Our missionaries are all converted Jews, and the very fact that they cannot meet their payments promptly, brings their characters into disrepute, and is a sore annoyance to us. We are in this state at the present moment. Should every contributor of the past year add an extra small donation, and all our subscribers conscientiously pay their subscriptions, we would be relieved from our embarrassment in a single month. We beseech you, dear friends, "Come over and help us."

MR. NEWMAN'S REPORT.

"Then I said, I have labored in vain, I have spent my strength for naught, and in vain; yet surely my judgment is with the Lord, and my work with my God."—Isa. xlix. 4.

WHAT source of consolation doth this single verse give to servants of Christ! Though meeting with discouragement, yet they are assured of the good success of their undertaking; for whom the Saviour calls will prosper. We are therefore justified in comforting ourselves under our discouragements with this consideration, that it is the cause of God in which we are engaged, and the call of God that engages us in it.

Since I wrote last, I revisited several families, formed the acquaintance of others, but am sorry to say that, in many places, there is as yet no evidence that the seed took root *downwards* to bring forth fruit *upwards*. May the Lord put his Spirit within them, that they may come unto "Him whom

he hath exalted to be a Prince and a Saviour, to give repentance unto Israel, and remission of sins." Thus may Jehovah speedily fulfil his promise, "I will pour upon the house of David the spirit of grace and supplication; and they shall *look upon me* whom they have pierced, and mourn. In *that* day there shall be a fountain opened to them for sin and uncleanness."

During my stay at Rochester, I distributed 16 Bibles, (6 of them were Hebrew ones,) and 500 pages of tracts.

I shall now give some details of my operations.

Dec. 8th.—Went to the synagogue. Made the acquaintance of Mr. ——. Found that he was a very intelligent Jew, well informed upon most subjects. I soon got into conversation with him upon the subject of Christianity; at times, with great candor, he admitted the truths stated, upon hearing his objections answered and set aside. I could not help thinking, when at my own residence, that such a man, under the influence of grace and faith, would be a most useful instrument in the conversion of his brethren. May the Lord have mercy on him, and upon all like him! Amen.

12th.—Called on Mr. ——. He listened to me very quietly in the presence of his clerk, yet so infidel was he, that he laughed at Judaism as well as Christianity. I endeavored to work upon his feelings, seeing that he was so destitute of any thing like serious thought. This seemed to produce but very little effect upon him, so, after having delivered my message to his soul, I took my leave of him. Before I left, he was induced to ask for a Bible, promising to read it carefully.

15th.—Called on Mr. ——. He told me he had considered what I told him. "But I object to one thing—to your explaining all Scripture literally, and therefore they seem to argue for your cause; but if you explain them as our *הלמידי חכמה* (wise men) do, figuratively, they would not speak so much in your favor." I replied, that the Rabbies themselves have laid down the rule for their interpretation—*אין מררה וקעא מרי משרטר*—according to which we are bound to take Scripture in its simple and literal sense. Now, as to prophecy, this can only be understood by the events which prove its fulfilment; and this must be so clear, that history may serve to testify of its accomplishment. When he heard this, he said, "Your arguments are weighty and according to reason. I will bestow great consideration upon them."

18th.—Revisited Mr. —— and his family. He was glad to see me again. From the conversation I had with his son, I could observe that he was one of those who sigh for deliverance from bondage. He promised to visit me at my residence.

21st.—Misses ——, two sisters, called at my residence, (or rather at my landlady's;) they desired to see me. I soon entered into conversation about redemption, justification through the atoning sacrifice of our Lord Jesus Christ. Tried especially to impress their minds with the great need of seeking the salvation of their souls while it is yet called to-day. Lord, give thy blessing upon the seed thus sown!

22d.—Went to the synagogue. Had conversation with several of my brethren. Mr. —— invited me to go home with him; he listened to my remarks, and promised to ask the Lord's direction in prayer. Yea, Lord, open his eyes, and let him see the wondrous work of thy law.

31st.—Through God's mercy I have been spared another year. Though I feel my insufficiency for the work intrusted to me, yet it is a matter of grateful recollection, that not for a single day in the year was I prevented by sickness from attending to the duties of my office; and as far as my health is concerned, I feel a great deal stronger at the close of the year than at the beginning. The Lord's work which he has assigned to me, has, upon the whole, I trust, gone on well. The good seed of the Word of God has been sown richly. Hundreds have heard the counsel of God respecting the salvation of their souls. During the nine months I have distributed above

60 Bibles, 15 Testaments, 12 Psalms, and 3,000 pages of different tracts. Surely, if the heavenly blessings are sent down upon the sown seed, we shall have a plentiful harvest.

Rochester, N. Y.

REV. G. D. BERNHEIM'S REPORT.

Charleston.

DURING the past month, some of the Israelites in this city have had severe afflictions, one of which was a large and destructive fire, which almost ruined several families which were entirely dependent upon their business for support, and who had their stock but partially insured, and some of them had no insurance at all upon their goods.

This calamity presented me with a fine opportunity to lead them to God, who never sends any thing without a good and wise purpose, and who has also promised to be with those who are in distress, to aid and support them if they put their trust in him, and call upon his holy name.

Not long ago I met Dr. Eckmann, the Rabbi of the Kahal Kadosh Beth Elohim synagogue, and he informed me that he had left that congregation, because many of those Jews wished him to preach doctrines which his heart and his religious principles could not sanction. It seems that such doctrines as "the personal appearance of the Messiah," "the resurrection of the body," and all the other kindred doctrines and principles of the Bible were too severe, too unfashionable for them; but rather preferred doctrines not to be found in the sacred Scriptures, such as they might make themselves, to suit their own convenience.

Dr. Eckmann was right in leaving his congregation under those circumstances, for thus he shows unto the world that Jews are not actuated always by selfish motives; but that when truth, and firm and devoted attachment to religious principles demand it, they also can leave a lucrative situation to commence the world afresh.

In one of my visits, I met an aged father and two sons; we at once commenced a conversation on religious truth, which lasted a considerable time, the purport of which is contained in the following dialogue.

They. What need have we of Jesus Christ? Moses is our lawgiver; *him* we must hear.

I. But Moses says: "There shall arise another prophet like unto myself: him shall ye hear." Do you obey what Moses here commands you?

They. Moses never could have said that. I suppose that stands in your Bibles; for it is said of Moses, "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face."

I. That passage is found in the last chapter of Deuteronomy, and the tenth verse, which Moses never could have written, for it gives an account of his death; it must, therefore, have been written by some other person, who merely wrote as far as his knowledge went of Israel's prophets, up to the time in which he lived. But I will show you Moses' own words in your own Hebrew Bible. In Deut. xviii. 15, Moses says: גְּבִיָּא מִקִּרְבֶּךָ מֵאַחַיִךְ : יְהוָה יִקַּם לְךָ יְהוָה אֱלֹהֶיךָ אֲלֵיךְ (תשמעוּן) brethren, like unto me, will the Lord thy God raise up: unto Him shall ye hearken." Also, the 18th and 19th verses: "A prophet will I raise up unto them, from among their brethren, like unto thee; and will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whoever will not hearken unto my words, which he shall speak in my name, I will require it of him." Here you see, my friends, that you are not only commanded to hear that prophet, but the Lord your God will also require it of you; if you disobey, eternal

punishment will be your doom, when God judges you for having wilfully transgressed his law.

They. We only believe in a state of future rewards and punishments, but not in a state of future *eternal* punishment.

I. As my time will not permit me to argue this point with you now, I will, therefore, at another time, give you passages from Scripture, to prove to you that there is a place of future punishment, named "*Hell*;" and, secondly, that punishment will last for ever and ever.

They. Do so; we will always be glad to hear you.

Feeling assured that their hearts were somewhat impressed with truth, and that it was not labor spent in vain, I gave one of them, whom I saw a few days afterwards, a few passages out of the Word of God, upon eternal punishment.

FREE CHURCH OF SCOTLAND.

PESTH.

A LETTER from Rev. Mr. Smith, of date March 5, contains the following particulars. Such at length is the confidence of the Jews in the operations of the Mission School, that they could be enlarged to any extent. Its reputation is such, even among Protestants, that one of the most respectable merchants lately sent to inquire if his son could be received into it. The people thirst for the Word of God. The colporteurs can circulate it to any extent throughout Hungary. This open door has occurred in connection with the sad disappointment of the people's earthly hopes. Still, Hungary is a Roman Catholic country, in which the circulation of the Bible incurs the suspicion of being a political movement—a suspicion which can be lived down—and where it also incurs the hatred of the priesthood, which is immovable. The magazine of the Bible Society was shut three months ago. The agent had to appear before the police and a court-martial. All efforts hitherto to get liberty to open the magazine have been fruitless. One of our colporteurs was lately stopped in his labors, was deprived of his Bibles for a time, and, after being examined, his case was transmitted to Pesth, where it is under investigation. Another was prevented from obeying a citation to appear in court, by his absence in the country. The priesthood are probably at the bottom of these proceedings. The spirit of Romanism, now in the ascendant, is infusing itself into the whole of the government in all its ramifications; and perhaps many officials are unconsciously yielding to its power, who, if left to themselves, or placed in more favorable circumstances, would be even favorable to the circulation of the Word of God.

An Encouraging Case.—In one of the lower towns of Hungary, a colporteur came in contact with a Jew, who expressed himself with moderation, but with great decidedness, as hostile to Christianity. Among other things, he told the colporteur of a young man who had received instruction in Pesth, without, however, being baptized. He used to talk to him a great deal about Christianity, and, on leaving the place, had presented him with a few of the tracts he had brought with him. These, he said, he had intended to burn, that they might not fall into the hands of his family. But somehow they had disappeared, and he did not know what had become of them. After narrating these circumstances, the Jew went out on some business, on which his wife came to the colporteur and said: "I took the tracts and concealed them from my husband, and since then, there has not been a day in which I have not read in them, or thought on what they contain. Ever since I first read them, my feelings have been quite different about Christ from what they were before. I cannot bear now to hear his name dishonored; and when I pray, Christ mingles himself somehow with

my thoughts, that I feel as if I could be heard only through him; I know I am a sinful woman, and that I need some one to stand between me and God. I hardly venture to pray in his name, and yet he is always present to my mind when I pray, and I feel as if God were listening to me and answering me. I am certainly not a Christian, but I have no peace or hope but through Christ." On the colporteur asking her if she remembered any passage particularly in these tracts, she said, "Oh, yes!" and then began, "God so loved the world, that he gave his only-begotten Son," &c. On his inquiring if she could repeat another, she replied, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." It is true, as Guthrie once said to his persecutors, who made light of apprehending him in the midst of his ministerial labors, "a little sin may drown a man's soul;" but it is equally true, a little light may save it. How gracious and loving is the Saviour, to enter into a soul where he is almost unknown—where sufficient knowledge does not exist to bid him welcome, and to mingle himself, as she expressed it, with her thoughts as she prays—forming, contrary to the dictates of her understanding, but in full harmony with the breathings of her heart, the connecting links between her soul and God! A conviction is there—not proceeding from reflection; nay, seemingly in contradiction to it, but drawn from the depths of her heart—the wants and longings of a nature conscious of sin, crying after union with God, and the means of attaining it. Many a theologian, with all his reflective knowledge, might well envy her the sigh that issues from a bosom surcharged with a consciousness of its sins, and a sense of its own want towards a God whom she hardly knows, and through a Saviour whom she almost repudiates. She declares she is no Christian; but it is better to be no Christian, with the heart clinging to Christ in such a way, than to be a Christian without him. We may be well content to go thus, bearing precious seed, weeping because the hard soil seems not to receive it, if, in returning after many days, we thus find it budding forth.

Another Encouraging Case.—Another case, affording a like encouragement, I shall mention before I close. T——, a respectable and not unlearned Jew, visited us for many months, attended diligently on the preaching of the Word, and showed himself most zealous in his study of the Scriptures. He at length applied for baptism, which, though we were rejoiced to observe some apparent marks of incipient grace, we felt constrained to refuse. This rejection—wounding as it is to the pride of a Jew, who naturally enough thinks that, if he is willing to make the sacrifice on the one side, he offers a sufficient guaranty to remove all scruples on the other—he received with meekness and humility, and continued to attend instruction with the same diligence as before. After some time, he was induced, partly by the calls of business, partly on account of his health, to undertake a journey into the interior of the country, where a brother-in-law, a surgeon, resides. There he was taken seriously ill, and after lingering some time, died. His wife, who lately visited Pesth, described his death-bed scene as wholly Christian. As long as he was able, he read and pondered over the Bible, except when engaged in prayer, or conversing with his Jewish friends around him about Christ and Christianity. He declared his full conviction in the truth of the latter, and said that the former was all his salvation and all his desire. His wife, who still remains a Jewess, though persuaded of the truth of Christianity, further added, that when he spoke on these subjects, a radiance used to cover his countenance. It was his last and dying wish, that all his children should be instructed by us in Christianity, and adopt it as their greatest consolation in life, and their only hope for eternity. The information we got from one who, not being a Christian herself, might perhaps misunderstand some things which she saw, and exaggerate others; but enough of it may be relied on as authentic to encourage us to sow beside all waters, for sooner or later we shall reap, if we faint not.

THE JEWS IN ROME.

VARIOUS events that have recently transpired have shown that Rome is unchanged and unchanging in her policy and corruption. We cannot be surprised to hear that the poor Jews of Rome, who for so long a time have had to drink of the cup of bitterness at her hands, have experienced a recurrence of some of her oppressions.

In the *Times* of Thursday, October 9, we read:—"Accounts from Rome state the old regulations against the Israelites in the Papal States had been revived. They cannot travel without a permission from the Inquisition, nor stop in any town without a fresh permission."—*Ibid.*



Contents of the Theological and Literary Journal. Edited by D. N. LORD.
For January, 1852.

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He assigns the Office of Types to Historical Persons and Events, as well as to Priests and Sacrifices of the Mosaic Ritual; His Theory disproved by the Characteristics of Types; His System not sustained by Proof; His Argument from the Design of the Mosaic Dispensation mistaken; The Persons and Events he alleges as Historical Types, not such; His Theory disproved by important Events recorded in the Old Testament that have no Antitypes in the Christian System; His Scheme shown to be erroneous by the Vagueness and Impracticableness of its Laws of Interpretation; It is disproved by the Consequences to which it leads.

Art. II. The Origin of the Sabbath. By R. W. Dickinson, D.D.

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